

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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No. 13

JOHN OF PATMOS.

John of Patmos, ere he died,
By the friends who stood beside,
Thus was questioned, thus replied :

"Master, while thou yet hast speech,
Thy disciples thee beseech
Wisdom's highest law to teach."

Straightway spake the master then :
"Little children"—they were men—
"Love each other." But again,

From his friends, "Ah! master dear,
This we've practiced many a year,
Wisdom's law we wish to hear."

Clearer shone the master's eyes.
"Little children", he replies,
"Love each other, that is wise."

But the boldest, speaking low—
"Master, if it please thee so,
Deepest wisdom we would know."

Raised the master on his bed,
"Little children",—sank his head,—
"Love each other"; he was dead.

E. G. B.

WE have considerable sympathy with the little boy who did not wish to hear much about heaven, "because he would rather wait and be surprised".

WE are glad to make room in our announcement column for the appeal of an eastern committee concerning a Minister's Loan Library. We hope it will soon be established and have a branch office in Chicago.

A CORRESPONDENT thus writes concerning Mr. Judy's admirable Register for Post-office Mission workers: "I like the book much. It is a great help, especially valuable to us small workers, who are so isolated as to make it difficult to shape our work without help. Mr. Judy has succeeded admirably, and I heartily thank him for the thought and study that has resulted so happily."

A CURIOUS missionary device in Cincinnati is the distribution upon the streets of pages of the New Testament cut from the book. Two well dressed men who had received some of these leaves were seen absorbed in their reading and then exchanging them, as if they had never heard of the New Testament. Why is it not likely that there are hundreds of people, destitute of any sort of religious education, to

whom the Bible is as strange as Homer? As to the amount of edification to be derived from a random chapter of the epistles, that is another question.

DR. GOODWIN, in *The Advance* of the 19th inst., protests against the recommendation of some other contributors that we should say "the Bible contains the word of God, rather than the Bible is the word of God", or any other "discrimination theory". He says, "The Lord staked the certainty of his death and resurrection upon the literalness of the records as to Jonah."

THE memoir of Rev. Charles Lowe is now offered to Sunday-schools and parish libraries for the low price of \$1.00, and it is hoped that our Sunday-schools and parish committees will avail themselves of the opportunity to purchase a book so full, not only of information regarding Unitarian history, but of inspiration to earnest and noble living. Send to Mrs. Martha P. Lowe, Somerville, Mass.

THE Congregational Union of Cincinnati have issued a call for an inter-denominational reunion to be held in that city Dec. 7-11. "It is designed to bring together", in the words of the call, "those who have given the deepest study to the various perils with which the cities threaten our civilization." "Of these perils, such as socialism, skepticism, the liquor power, the criminal classes, the congestion of wealth and political corruption, each is enhanced and all are localized in the city." The breadth of this invitation is shown by the fact that the Unitarian and the Universalist ministers of Cincinnati have been requested to take an active part in the discussion. The topics include, besides the questions which are likely to be chiefly interesting to orthodox people, inquiries into the causes of the increasing non-attendance upon all churches; as to the effect of the struggle between capital and labor upon morals and religion; and what can be done to check the growing demoralization of cities and their menace to the well-being of the land. Washington Gladden and Lyman Abbott of the *Christian Union* are among the essayists who are announced to speak upon the broader social problems.

UNITY has always advocated protracted efforts. We believe that great themes and high interests demand sometimes sustained attention, continued thought, before they can do their full work. We gladly make room for the following from brother Judy, of Davenport, and will welcome any discussion of the question "Shall Unitarians try weekly sessions?" "At a recent meeting of the Universalist and Unitarian ministers of Iowa, at Cedar Rap-

ids, the opinion prevailed that there is great need of special and prolonged services in the Liberal churches. In Ellis's 'Half Century of the Unitarian Controversy', in a passage delineating the differences between Orthodoxy and Unitarianism, I find the following statement: 'Orthodoxy makes account of crises and temporary devices and periodical excitements. Unitarianism wishes to avoid all schemes and spasmodic action.' Last winter one of our leading western ministers, being asked if he would assist in a series of meetings extending over a week, replied that he did not believe in this so designated 'trip-hammer method'. The proposer of the 'trip-hammer method' has never lost his faith in it, and strengthened by the opinion prevalent in the Cedar Rapids meeting, by the mission lately held in the Episcopalian churches, and by the fact that every great sect or faith has adopted some plan of concentrated and specialized effort of occasional occurrence, he herewith asks that the question may be thoroughly discussed by our ministers and laymen. Will UNITY lend her sanction and her columns to such a discussion?"

THE CHANNING CLUB.

Last week was fellowship week among our Chicago churches. The Woman's Association met last Thursday at the Third church, 150 strong, to eat together and to talk what we infer must have been much sense concerning the money-making activities in the modern church. Our readers will catch hints of this discussion in another place. In the evening the first meeting of the Channing club for the season was held in the ladies' ordinary at the Leland. About thirty-six gentlemen sat down to the tables. After due deliberation, P. P. Heywood of Unity church called the attention away from the plates to "The Unitarian Outlook", and Mr. Wendte opened the discussion with a speech wise, temperate and just. He cited the great gains in solidity, unanimity and organic efficiency made by Unitarianism in this city since his first connection with it nearly sixteen years ago. His voice and face seemed so much a part of his surroundings that he still seemed one of us, and it was hard to realize the Cincinnati and Newport episodes in his life. He was followed by J. A. Roche, president of the Illinois conference, who made an earnest appeal in behalf of this newly incorporated state organization. Other addresses were made by Messrs. Utter, Blake and Jones. We deny ourselves space to speak of the addresses, that we may slip in a word concerning the service of this organization to our cause in the past and its importance to the future. The organization of this club in March, 1881, was the best single stroke of business ever accomplished for Unitarianism in Chicago and in the west. It gave to our interest its first reputable headquarters; it made it possible to foster all the subsequent activities; it stimulated by way of generous rivalry the organization of what has been playfully known as the "Mrs. Channing Club" among the women. Like all western steps forward it stirred up the gentlemen of Boston to organize a Unitarian club there which has given to the cause its national head-

quarters, now nearly complete. In addition to this helpful work to the cause, it has been a source of pleasure and profit to its members. Its meetings have always been profitable and relatively have been more largely attended than the meetings of its hopeful child in Boston. We wish every Unitarian gentleman in Chicago would consider not only his privilege but his duty toward this club. Its sixty members should promptly be made one hundred and fifty, so that more than ever before it may stand at the focal point of our ever-growing and ever-deepening cause in the west, and that inside of the next fifty years the Channing club of Chicago will see the completion and the dedication of the second Unitarian building, the headquarters of the west, which they began four years ago when they rented and furnished the cozy home for our work at 40 Madison street. We are glad to see that the Universalists are moving for a Universalist club. Gentlemen of the four Unitarian churches, send in your names, come and work, grow, and enjoy your religion with us.

UNITY CLUBS.

We hear of those to the eastward who regret that so much of UNITY space is given to Unity Club matters, believing that it is thus disqualified, to a certain extent, for being the missionary sheet needed for the Unitarian and other liberal religious interests of the country. We are well aware that in this as in many other directions we have deliberately chosen that which seemed to us the useful rather than the popular work, as we have tried to say the thing needed rather than the thing wanted. That not many are interested in these things is evident by our subscription list, but during the nearly eight years in which UNITY has worked, it has had the pleasure of seeing the flippant and oftentimes demoralizing "church activities" in the way of bazars, fairs and other mercenary entertainments gradually give way to study classes and gatherings for mutual improvement. Nearly every Unitarian church in the west now has its organized study side, its coöperative thought activities, where ten years ago not more than two or three churches in the west were thus equipped. The name of "Unity Club" has traveled eastward, and many of our eastern churches have profited by the helps and suggestions that have emanated from UNITY office, as the correspondence at headquarters clearly shows. The "Leaflets", first published in these columns, have gone far beyond the lines of our little fellowship. UNITY has had the satisfaction of seeing the study of Browning and the appreciation of that very religious poet grow, somewhat through its help. By the success as well as by the failures of our Unity Clubs have the women of the Western conference been stimulated to their promising work of organizing and publishing in the interests of religious study. And the training received by workers in our Unity Clubs has enriched the programmes of many of our conferences. Gradually the tongues of our laymen and laywomen are being loosened, so that they can speak concerning the great things of the inner life. While the orthodox churches are being revived with the

intellectual quickening that comes from the great and noble activities of the Chautauqua circles, it ill becomes Unitarians to do aught but encourage every effort towards social thinking and coöperative study. The church, indeed, is infinitely more than a study club, but it is less than a church when it does not actively concern itself with the perennial wealth of art, literature and science; and only so far as it utilizes, sanctifies, baptizes these to the spiritual help of its members is it a church worthy of its inheritance and prepared for its opportunity.

INCONSISTENCY, THOU ART A JEWEL!

"O God the Father of Heaven; have mercy upon us miserable sinners.

"O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners."

This is not tri-theism. Not at all. If a poor negro of Africa used these words we should call him a poly-theist. But being in a Christian prayer-book it is only trinity.

"By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting and Temptation; by thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord deliver us."

This is not idolatry. It is not the worship of a man. If a poor Buddhist used similar terms to Buddha he would be called an idolater. Being Christian, it is the highest and purest and only true worship of God who is *spirit*.

"From thy wrath, and from everlasting damnation, Good Lord deliver us."

In any ordinary case these words would mean what they say, but in this case, being Christian and standing in the way of true religious thought, the everlasting is to be shortened and the damnation to be modified. At least so think many in the Episcopal ministry.

"All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

The fathers meant to teach the plain mechanical doctrine of atonement, but they failed; for these words do not mean to-day just what common sense would make them mean. Nay, rather they will fit into any one of the many theories of atonement. What a wonderful thing language is! What a great gift to be able to use it! How it continually blossoms out into wonderful meanings! How different from everything else in the world! For verily whatsoever a man sows in language that shall he *not* also reap. A. W.

It has been said that progress in philosophy is indicated not so much in the settling of ultimate questions as in giving them up as insoluble.

Contributed Articles.

FOUND.

Here is a flower of the sward,
Habited in the thought of God:
Blue into the purple blent,
With gold caught from the orient.

At the first daybreak born,
The wrappings rent and torn,
Now leaps it into the light
One with God infinite.

I lift to my lips the rim,
And the blue beaker's brim:
The lost drops of the rain,
Only my heart may drain.

Into the depths I peer,
Nor I nor this am here:
He that has found his own,
Leaves henceforth God alone.

JOHN TUNIS.

QUINCY, Illinois.

DOROTHEA L. DIX.*

Perhaps there was never work that more needed to be done than that accomplished by Dorothea L. Dix. She began life a Boston school teacher, very delicate in health, but mighty in will power and energy. She was intimate in Channing's family (but a member of the society now presided over by Dr. Bartol; at that time, Dr. Lowell was the pastor); it was after hearing one of his sermons that she determined to see what could be done, in the way of prison reform, by one young woman, with little time or money. Just here, though leaving my subject a little, I would like to read a few words of a note from Edward Everett Hale in reference to this same Dr. Lowell. "Dear old Dr. Lowell was a saint. He preached charming *short* sermons,—to the point,—inspiring and tender. He ran in and out of your house ten times a year, as if he were your father or uncle—staid three minutes and was gone. He did no end of good and everybody loved him. He is father of the poet Lowell."

At the jail down by the river and the prison over in Charlestown, Miss Dix found indeed a place to be useful. Bad management or none at all was the general rule—while the absolute cruelty in the divisions allotted to the insane, beggars description. The patients were treated worse than common criminals, their cells were of the foulest, they were often bound hand and foot,—with iron collars about their necks,—in the most inhuman fashion.

It was only a short time before this that the celebrated Pinel of Paris had called the attention of the medical world to brain diseases; before this, insanity had been called a visitation of witches or evil spirits,

* Part of a paper on "Eminent Unitarian Women", read before the St. Louis branch of the "Women's Western Unitarian Conference".

and the poor victims were put in close confinement and left to do as best they might. About this time, Miss Dix came happily into possession of a fortune which made her independent for life, and which she has always used with the most far-sighted wisdom in carrying out her life-work, which became reform in the care of the insane. She personally visited every county jail in New England and New York, and found a shocking state of filthy wretchedness surrounding the poor unfortunates.

Pleas were made to the state legislatures and afterwards to congress for attention to this great class of sufferers. There exists among the official papers at Albany a careful and able paper which she presented to the legislature there, in which she says: "Is not that real which I show? and if true, if real, if you are, in the adoption of your state seal, ambitious without being vain-glorious, if you are great without conceit, if you are just without speciousness, if your noble motto is not a satire on your acts, then am I more than justified in the confidence, transcending hope, which inspires me while urging the claims of the most dependent and most miserable portion of the community. Now amid the many acts, the various deliberations, which consume time in your stately capitol, consecrate a portion to the highest, most enduring interests, to perpetuate the truest glory of a people aspiring to glory."

Through her direct and individual influence, thirty-two free public hospitals for the insane have been established, most of them in this country, one, however, is in Rome, another very celebrated one in the island of Jersey, and one in Nova Scotia. The following is quoted from a speech made in parliament when measures were being taken toward the foundation of the Jersey hospital: "It is a humility to the nation that this long-needed reform should be suggested by a foreigner, that foreigner a woman, and that woman a dissenter."

In the petition for land grants made to congress for insane hospital purposes, Miss Dix, in speaking of the utter neglect the matter had always received, says: "Is this a condition to be tolerated in a Christian land, in the very heart of a community claiming to take rank for elevation of moral principles and high minded justice? I am persuaded that it is not necessary to dwell upon this subject; it must be enough that these evils are known to exist, for legislation to guard against their continuance."

At the time our war broke out, Miss Dix was in Europe with Florence Nightingale. She quickly answered the call made upon all American women, and until there was no longer occasion for such an office was the superintendent of nurses at Washington. Her executive ability was marvellous, and it has been said that her power over the insane was real magic.

Miss Dix is living at the Trenton (New Jersey) insane asylum, where she has been given a home for the last ten years. She is in her ninety-first year, and cannot be in very active service. She has always shrunk from public notice, merging herself in her work. While she was still young, and after she became famous, she rigidly refused all part in social life, saying she had not strength for that and her

work. She always traveled unattended, and never accepted other hospitality than hotels afford; she is said to have visited, before making her great appeal to congress, every county jail, hospital and almshouse east of the Mississippi river. c. c.

LEGAL SUASION.

I know that you have not room in your columns for a discussion of the *pros* and *cons* of prohibition as the most effective means of dealing with the liquor traffic. But there are points in our good brother Snyder's recent article and in his quotations that stir me mightily, and lead me to beg for a few lines at least. We have to deal with a gigantic evil whose baleful shadow either directly or indirectly darkens almost every home in our land. Father O'Cleary well said at Philadelphia — "There rises up no question of more serious import than this same liquor traffic." It not only darkens our homes, but seriously threatens the foundations of our boasted republic. In dealing with it we may lean as heavily as we please on "the religion of Jesus", and its special agencies, but surely we must *put our religion into our laws*, and so make them a protection to the weak and helpless. Else why call ourselves a *Christian* nation? Certainly the laws of a self-governed people ought to embody their highest conception of *right and duty*. With all the new light thrown by science upon this appetite for stimulants that burns like a fire in the blood, and descends to children's children, always to blight and brutalize, can we express our highest idea of obligation to our own generation and to posterity by legalizing this traffic—by recognizing it as "a legitimate business"? Shall we continue to build imposing school houses with the subsidy which the saloon can well afford to pay for the *right to steal away the brains and the integrity of our youth*, for the *right to create three-fourths of all the criminals and parasites that prey upon society*? Dare we hope for victory in this contest with this most wily foe, if we fail to call into action every factor in our trinity of power—religion, education, law? Religion will continue its work of personal salvation and rescue. Education is our *Star of Hope*, but underneath and all around we need the strong, protecting arm of law. Eastern liquor dealers must belong to a very different order from those in the west if they do not dread above all things the advancing wave of prohibitory sentiment. No western liquor dealers' convention fails to express this dread in the strongest terms, and to call upon all sympathizers for the most strenuous exertions to stamp it out. In our large cities every law on our statute books is evaded, or grossly violated; prohibitory law more than all others, since it deals with this overmastering appetite that permeates every stratum of society and every cell of the body politic. The liquor traffic is always and everywhere a *law defier*, and begets this defiance in all its votaries. All the more important is it to *subdue it by law*. It is fast becoming a hand-to-hand conflict. Either this our young nation with its sublime attempt at self-government must put this writhing dragon beneath its feet, or the opportunity is

lost forever, and this gigantic interest, with its billions of invested capital, will be sole master of the field, and the legislators in our national halls will be as nearly like "dumb, driven cattle" as are the municipal authorities in some of our large cities. "They enslave their children's children, who make compromise with sin."

C. T. C.

MT. PLEASANT, IOWA.

RELIGIOUS FINANCIERING

Last Thursday as Mrs. West was reading her well-balanced paper on "Money-Making Entertainments in the Church" before Unitarian ladies at the Third church, there passed before me quite a gallery of memory-pictures. The ladies of a prominent church were preparing for a supper. One of the husbands inquired, "What do you expect to clear?" "At least \$100." Drawing a check for \$150, he asked, "Will that buy it?" "Yes." Turning to an astonished friend, he remarked, "That's the best bargain I've driven for a long time. I shall save twice that in doctor's bills, beside all the pain and worry in the home."

The women determined on dinners at the state fair. Their arrangements for cooking and serving were exposed, the weather was cold and wet, but they carried it through with true womanly grit. For weeks after nearly every woman looked like a veritable Niobe, but with handkerchief at nose would triumphantly exclaim, "but we bade three hundred dollars." Yes, they did, but at what a cost. One woman alone paid out fully five times that sum for nurses, physicians, traveling, etc., and after a painful but heroic struggle for three years, fell a victim to that \$300, and some others could better have transferred the amount from their pockets into the treasury than meet the cost physically and financially.

A woman gifted at running "grab-bag" socials called on a mother, saying, "We have many useless articles that must be disposed of somehow. We've concluded to place them all on one table, under the charge of our most fascinating young ladies. Gentlemen will chat with them, and then cannot go away without buying something, and they can put their own price on the articles. We really want your daughter, she has such winning ways." Seeing indignation gathering in this noble mother's face, and knowing how carefully she had guarded her children from social contamination, she added, "Of course, she will have to play the agreeable to a good many you might not approve, still she need not recognize them after." "What!" exclaimed the mother, "allow my daughter to become a decoy to lure money out of men's pockets in return for shams and false smiles? NEVER! I hold my child's mental and moral nature too sacred for that."

In an ambitious western town the churches had carried the grab-bag, ring-cake, quilt-raffling activity to such an extent that the matter was brought before the county court, and a bill found against most of them. The ten pastors were arraigned like so many criminals at the bar—for once, at least, there was a union meeting on a common level,

for a moral purpose, where creeds and canonicals were of no avail. Among the number was a delicate, sensitive, scholarly man, who, the short time he had been there, had tried hard to check this dissipation in his society, but the counterpanes were knit, and must be disposed of, the women said. He told me afterwards that he supposed he had had to endure many trying vicissitudes, but the hardest of them all was to stand there while the judge sternly but justly admonished them that he would in nowise countenance in churches and among women what was unlawful and punishable in saloons among rowdies, and proceeded to preach them a sermon on integrity which it was a pity the real culprits did not get the full benefit of.

I do believe in entertainments—recreation, and I see no reason why they should not pay their way, but they are certainly a dangerous and delusive activity unless you carry into them real honesty and honor. The church should feel that it is incumbent on it to look after the fun and frolic side of humanity quite as much as the thought and work side. Dancing, games, suppers, etc., should properly be a part of its ministry, and thus the exuberance of the young would be directed in wholesome channels, but let not this be turned into speculative account.

S. C. LL. J.

Conferences.

THE INDIANA CONFERENCE.

The Indiana Conference of Unitarian and Independent Religious Societies held its annual meeting in Hobart, Ind., November 13, 14 and 15, 1885. Rev. C. W. Wendte preached the opening sermon; subject, Immortality. It was received with much favor by the large audience present. The next day, at 9:30 A. M., Hon. Forman Church, of La Porte, president of the conference, called the meeting to order with a felicitous speech. Mr. Rifenburg, of Hobart, followed with a word of welcome and the Secretary read his reports. The worship hour having arrived, W. C. Gannett, of Chicago, led in prayer, after which he spoke upon the general subject of worship. Remarks were made by Mr. Rifenburg, Mr. Church, Miss Le Baron, Mrs. Leonard, J. Vila Blake and A. G. Jennings.

In the afternoon Miss Le Baron read a paper on Post-office Mission Work. Seven dollars were contributed on the spot, and a strong committee was organized for local and state work, with Mrs. Mary R. Wood as secretary. Mr. Blake followed with a paper entitled "What We Do and What We Do Not Know"—and Mrs. Leonard with one on "Sunday-school Problems". In the evening the meeting was addressed by W. H. Rifenburg, Miss Le Baron and Messrs. Jennings and Sunderland. Mr. Church presided.

Sunday morning, at half past ten, another large audience assembled to listen to a sermon by J. T. Sunderland. Mr. Sunderland spoke extemporaneously and fully sustained his reputation as an earnest and effective speaker. In the afternoon Mr. Sunderland

conducted a Sunday-school meeting, at which addresses were made by Mr. Sunderland, Mr. Rifenburg, Miss Le Baron, Mr. Ballentine, of Hobart, and A. G. Jennings. In the evening the conference reached its climax. The church was crowded almost to suffocation to hear the Rev. Mr. Jones, of Chicago, who spoke upon the Spiritual Temple. A collection was then taken up sufficient to defray the expenses of the conference, and the meeting adjourned.

A. G. JENNINGS, Sec'y.

MISSIONARY WORK IN INDIANA.

PART OF THE SECRETARY'S REPORT, READ AT HOBART,
NOV. 14, 1885.

Since the last annual meeting of this conference, I have held, either personally or by proxy, within the past year eighty-three preaching services in eight different cities and towns. In La Porte I have preached twenty-nine times, besides superintending a Sunday-school. Messrs. Gannett, Sunderland, West and Miss Mary A. Graves have each preached for me one Sunday. Day services have also been held three or four Sundays, so that the church in La Porte has only been closed one Sunday during the year, except through the months of July and August—these months I devoted to missionary work in other places. Then I have preached or supplied the Hobart church with preaching every other Sunday through the year, July and August included. The Sunday-school in Hobart has been held every Sunday through the year. Messrs. Jones, Sunderland, Utter and Gannett have each helped me at this place. I have also preached six funeral sermons in Hobart and La Porte during the year. At Crown Point I have preached four Sundays, at Valparaiso I have either preached or supplied three times, at Ft. Wayne I have preached twice, at Union Mills once, at Hanna Station once, and Mr. Utter has preached at South Bend ten or twelve times. Besides this, I have visited several places where I have not preached. Michigan City I have visited twice, once to visit the penitentiary, an account of which I gave in a sermon and in *UNITY*. I have the satisfaction of knowing that the prison authorities were thoroughly aroused by this sermon—it may do them good. Then I have been to Union Mills several times to induce the people to hold services in their town hall, but it is cold and damp in winter, so that thus far I have not succeeded. A few days ago I drove to Kingsbury, where there is a Baptist church but no settled minister. It was thought I might succeed in obtaining this for afternoon services. I fear, however, there is not much prospect. In La Porte, besides my regular work of preaching, writing sermons, visiting the sick, making social calls etc., I have arranged and provided for several lectures;—one from Col. Parker, from the Cook county, Ill., Normal School—this was in my church—the proceeds I devoted to the purchase of window shades for the building. Last week I obtained the services of Mrs. Mary A. Livermore, who lectured in the Baptist church. Then I have read several papers before literary clubs in La Porte, one on "Popular Superstitions",

one on "Books and Reading", one on "Home Architecture". Another day I acted as chaplain at the laying of the corner stone of our new city hall. The next I attended a large Masonic funeral, and so on. I mention all these things as they have made such heavy drafts on my time. I think, however, they have all been helpful to the cause, as they have strengthened my influence in my own and in surrounding towns.

My post-office work is no less important than my pulpit services. I began it by securing the names of all the newspapers in the state for purposes of advertising. Second, I secured a long list of the names of liberal people in the state, to whom I have sent circulars. To many of them I also addressed letters. I have likewise sent out several hundred tracts, a few books, perhaps as many as two hundred copies of the *Christian Register*, several copies of *UNITY*, etc. My postage and stationery bill has amounted to nearly \$20.00. As a result, I have found one young man in Terre Haute, a professor in the Normal school, who seems thoroughly awake and in earnest. He has at last succeeded in obtaining the Universalist church in that city, where I expect to preach the last Sunday in this month. I have found also one man in Richmond who is thoroughly interested in our cause and will do all he can to encourage and sustain it in his vicinity. I have received several letters from Indianapolis, Evansville, Fort Wayne and other parts of the state, showing that a good many people have found out that there is a Unitarian minister in the state, even though they have not heard his word. I find wherever our views are presented in the right way the more thoughtful are moved by them. Even the common people hear us gladly. I believe if we only have patience and persevere, work on long lines, we shall yet save the world.

A. G. JENNINGS,
Missionary for Indiana.

The Study Table.

BEECHER ON EVOLUTION.*

"It is a familiar thought that the unbelief of to-day is the faith of to-morrow; and yet to-day always condemns the premature to-morrow. The skepticism of honest men unfolds the truth, and becomes the conviction of the aftertime. The theology that is rising upon the horizon will still rise. I cannot hope that it will be the perfect theology, but it will be a regenerated one, and, I think, far more powerful than the old; a theology of hope, and of love which shall cast out fear."

These words are found in the preface of the first "Eight Sermons" now before us. They well express the outlook of the book, which from first to last is hopeful, cheering, rejoicing in progress and in the increasing light. It is "liberal Christianity" made popular, all the way through. The thought is that which Unitarians were everywhere disfellowshipped

*Evolution and Religion.—Part I. By Henry Ward Beecher. New York: Fords, Howard & Hulbert. Chicago: Jansen, McClurg & Co. Gilt top, 50 cts

for fifty years ago. It is full of the doctrines that Dr. Lyman Beecher came to Boston to put down. Yet the son, Henry Ward, says Dr. Channing and "the Unitarians were right, and the orthodox were right—except in their terminology". But when we recall from history what crimes have been committed under false terminology; how, for a word or a phrase, men have been willing to destroy and torture each other here, and then doom each other to direst death and torment hereafter, then terminology ceases to be an unimportant matter.

And Mr. Beecher speaks with no love for that terminology of Calvinism. Sometimes he reminds one of Robert Ingersoll. Take this passage referring to the old doctrine of "total depravity" and "original sin": "I hate it. I hate it because I love the truth, because I love God, and because I love my fellow-men. The idea that God created the race, and that two of them without experience were put under temptation of the arch-fiend (or whatever the creature was), and that they fell into disobedience to what they did not understand anything about, and that God not only thrust them out of the Garden of Eden, as no parent would ever treat a child in his own household, but that he then transmitted the corruption that was the result of this disobedience through the countless ages, and spread it out and out and out, and kept on through the system of nature, mingling damnation on the right and on the left, before and behind—I hate it because I love God! I abhor it because I love justice and truth. People say to me, 'It is generally understood that you are not a Calvinist.' John Calvin can take care of himself. But I am a teacher of righteousness. I am a lover of mankind. It is my business to make the truth, the path in which men's thoughts travel, just as plain as I can, and take out all the obstructions that tend to unbelief. Among the mischievous things of this kind is this whole theory of sin and its origin, that lies at the base of the great evangelical systems of evangelical Christianity. I say it is hideous, it is horrible, it is turning creation into a shambles and God into a slaughterer, and the human race into a condition worse a thousand-fold than that of beasts."

"Religion" (he says) "is simply right-living"; and he believes the time is coming when spiritual character will dominate and be the test of fitness for heaven. "And when such a day as that comes, I do not believe that the Unitarian and Universalist Sunday-schools of Brooklyn will be excluded from the orthodox ranks in the parade on our Saint Children's day. I cannot help feeling, I will not say indignation, but a pity that does not stand far from contempt, for those miserable, squabbling, sectarian men that visit, not the sins of the fathers, but the sins of the catechism, upon the children, and refuse the little ones of all the different denominations the right to come together and love one another, and triumph with each other in the march."

With regard to the heathen who have perished in the long ages of the past, ignorant of Christianity and unconverted, he asks, "Where are they? Are they wailing in immitigable torment? If that be so, never let me mention the name of God again. Let me never violate my own nature by calling him 'Father'." He

prefers the doctrine of annihilation to that of unending, hopeless suffering, for even the worst of men. Evidently he sympathizes with the poet's thought:

"I will take no heaven
Haunted by shrieks of far-off misery."

J. C. L.

Selections from George MacDonald: or Helps for Weary Souls.
Compiled by J. Dewey. Thos. R. Knox & Co., New York.

Broken bits of George MacDonald's bread of life. Only ninety pages,—two or three comforts to a page. A book to take up the night before one's birthday or on New Year's eve. Cleansing, quieting, trust-begetting words circling out from the central thought of God, making a peace in life. Words of the after-glow rather than the sunrise. A brother's message of Faith, Hope, Love, to just those whom the compiler has in mind,—*"weary souls"*.
G.

Correspondence.

A WORD FROM NEWPORT.

We hope that in some way you can smuggle into the columns of UNITY, unknown to your modest associate editor, C. W. W., a brief expression of the regard for him which is cherished here. For upwards of three years Rev. Mr. Wendte has been pastor of the Channing Memorial church. The tender, in June, of his resignation, to take effect November 1st, came to us as a shock. A little thought showed us how much greater Mr. Wendte's opportunities would be in a larger field, and recognizing a little of his plans for usefulness in very many directions, his most intimate friends voted for the acceptance of the resignation. Later, as the time for the separation was close at hand, we began to think more of ourselves and of how we were to get along without Mr. Wendte. Then arose a spontaneous movement to try to persuade him to stay. Within a few hours one hundred and sixty of our small society appended their names to a petition urging him to remain as our pastor, and a hundred of our most prominent business men and highly respected women of all denominations, recognizing his great usefulness as a citizen, united in an address to Mr. Wendte cordially expressing the wish that he remain in Newport. But Mr. Wendte's plans were so made that he could not consistently change them, and the separation has taken place with much reluctance on both sides.

During Mr. Wendte's pastorate he has endeared himself greatly to our people and to the community generally. Remarkably unselfish, he has devoted himself assiduously to every good word and work wherein the opportunity to be useful has been manifest, and over and over again has worked beyond his physical strength. Mr. Wendte's good mother has, like her son, made herself greatly beloved here, and the charm of their presence has been sought in many social circles.

Newport well knows that Mr. Wendte's name and fame are not limited to any small locality. His ac-

quaintance, his sympathies and his work are and have long been wider than the continent. This poor and inadequate testimony is given only that you in the central region and your readers on the Pacific slope may be assured that we in the east join in the full appreciation of Mr. Wendte's devoted life. Wherever his future lot may be cast, there will follow him the grateful remembrance, the cordial regard and earnest good wishes of

MANY NEWPORT FRIENDS.

NEWPORT, R. I., Nov. 15, 1885.

SUNDAY CLASSES.

DEAR UNITY: In one of your numbers, some while since, was a brief and kindly notice by the editor of the work being done in the study of Emerson in this city. The meetings of the class are held regularly on Sunday afternoon, continuing one hour after the close of the morning service. We meet now in the new May Memorial church. We have been occupied now for two years or about that in making acquaintance with Emerson. Previously we had been engaged about the same length of time in a study, quite general, of the history of culture. We have found nothing, however, that seemed to attract the interest of all as our present subject does. The class is made up wholly of adults, young persons, a goodly portion of them teachers in our schools, and middle-aged, these generally heads of families, all thoughtful, some of them highly cultivated people.

At first, and for some time, the attention was given to the more recent writings of Emerson, which, for the general reader, perhaps have more perspicuity than the earlier. The volume entitled "Letters and Social Aims" we studied, then one of the volumes published since his death. Recently we have taken up some of the earlier writings, and I think certainly with equal attraction and profit. Indeed, it may be said that some of Emerson's very best and most vitalizing are among his first. At present we are upon "Representative Men", and are venturing to try Plato, and look in upon some of the deep questions of philosophy. How we shall succeed remains to be seen; but I may say the interest was never keener or more alert and animated than now. All seem desirous to study and grapple, if they may, with the hardest, so as to get also the best that the Greek mind may afford. And such a wonderful bloom as it was, the finest, in some respects, in all history; it is well worth the most careful endeavor to make its acquaintance, even where, as here, it leads us into the depths of the most purely abstract thought. But with Emerson for guide the path is always sunlit, bestrown with flowers of the rarest, gladdened with unrivalled landscapes, the steepest, most perilous ascents so graded and guarded that the most unaccustomed traveler may, if he will resolutely follow, surely reach the distant azure heights. Plato, presented through this American mind, is more, is better than Plato.

I would suggest that the experiment we are making might profitably be tried,—perhaps it already is,—in other communities, especially in liberal societies, or where there is even the germ or first material for

such. I believe it will be crowned with the most encouraging success in the way of enlisting and inciting the awakening mind, and prove of incalculable benefit in many directions. There will be no danger of people's falling sleepy or indifferent, no difficulty in maintaining the interest in such exercises. Why should not earnest, right-minded men and women, though their numbers in instances be but the fewest, and though they may have no living voice to speak to and guide them, gather stately for such readings and the conversations that they will inevitably inspire? Here would be in many cases the nucleus around which would form and grow the church, the broad church of universal humanity that is to be. I shall be glad to know that others, many others, are doing all that we have been able to accomplish, and much more.

CHARLES D. B. MILLS.

SYRACUSE, New York.

BAPTIST ESCHATOLOGY.

"The great majority of those who live and die upon the earth go neither to heaven, the dwelling place of the re-deemed man, nor to hell, the dwelling place of blasphemers and others who have rejected the Messiah; but, on the contrary, the great majority, having never heard the gospel, are judged according to what they have done while in the body, and are happy or miserable in sheol, the dwelling place of disembodied spirits, according to their deeds on earth, their own consciences being their accusers or excusers at the judgment day." The above is the affirmation of an aged and much respected deacon in one of the Baptist churches of St. Louis. Can any of your UNITY correspondents tell me whether such views are regarded as sound and scriptural by our Baptist brethren?

J. S. B.

Twenty-five years in the Baptist ministry gives me a right to say No to the above inquiry. Such sentiments are usually made into instruments of torture for the backs of those who utter them. No Baptist is safe in the fold who doubts (1) that belief in Christ's blood is the only means of salvation; (2) that eternal hell or eternal heaven are entered *at once* on the death of the body. This always was, now is, and so far as we can see, always will be Baptist doctrine. No other teaching can find a place among them, and I am quite sure the "aged and much respected Baptist deacon in St. Louis" never uttered his belief in the presence of his brethren.

S. D. BOWKER.

I graduated from a Baptist divinity school, was for three years a Baptist minister, and have read nearly all the standard theological literature of the Baptist body, and I do not hesitate to say that the view of the future state of the human soul referred to by your good Baptist deacon of St. Louis, is such that he had better keep it to himself if he wants to remain in good standing among his Baptist brethren. A layman holding such a view would not be likely to be turned out of a Baptist church therefor, but he would be thought "unsound" by his brethren. A minister with such a belief, if he fully expressed it, would at least find it interfering with his getting good settlements. The view is not in harmony with standard Baptist theology, either as taught in their theological schools or as laid down by their theological writers.

X.

The Home.

THE season of holiday books is at hand. Pictures and stories for our children are on all sides, and it is ours to choose what they shall read. A story full of stories, with a sprinkling of pictures, all on the most fascinating of satin-like paper and of clear, large type, is one of the new books called "The Joyous Story of Toto". Laura E. Garrett writes it, Roberts Bros., of Boston, publish it, and it costs a dollar and a half. Toto and his blind grandmother live by themselves, and never see any one. Toto spends most of his time with the animals of the wood close by, but when he discovers that his grandmother is lonely he cordially takes her into his circle of acquaintances—or rather brings the circle to her. There is nothing seriously objectionable in the totally unreal situations, which savor of fairy-lore, yet present no fairies, nor in the stories told by all parties—animals not excepted, whose conversational abilities are quite worthy of note. But one who is hopelessly matter-of-fact and believes in the beauty and helpfulness of things as they actually are, realizes a disappointment upon finding it to be a story devoted to the fantastic, for the delightfully cheery and healthful tone of narration might be, just here, so wholesomely and truthfully applied to the real ways in which the grandmother's loneliness could be ministered unto, through the lively resources of the boy and the treasures of the wood.

E. T. L.

EVENING.

There is a story of a certain duke who was unmarried who much admired a countess, a widow, and never omitted going to see her in the evening. At length some of his friends told him it might be more convenient for him to marry the lady. He answered, "I have often thought so; but one thing prevents me; in that case, where should I spend my evenings?" What a curiously topsy-turvy idea of domestic life is in this story! How plainly the right meaning of time and seasons is set forth by nature. The day is the time for separation, when each one goes to his work and to his working-place. The evening is the time for comradeship in the results of the day-work. This is symbolized in the tea-table, at which, in our present over-filled life, may be the one unhurried and leisurely meal of the day. The gathering darkness and the lamplight add their influence. It is well to have tea as early as may be, that there may be time after tea before the many occupations which seize even the evening,—so greedy of action is our modern life. Talk should fill the tea-table, leisurely talk, but no discussions, no debate; less still, complaints and moanings over the day's difficulties. If there is any going out after the tea, let it be, as much as may be, a going together. Remember the principle; the day is the parting time, the evening the reunion time. These are precious hours, to be jealously guarded in the family as the together-hours. But this happy effect cannot be brought

about by one alone, at least two must value it and plan for it, the father and the mother; then all follows easily. For this there must be either a loving mutual interest in each other's work, or else a joint work. And to this must be added the play-spirit, that is mutual consideration in amusement. Herein I speak of what the aim should be. It is nothing against an aim that it is a difficult mark, or even too high or too far for the arrow. "He will shoot higher who means the moon than he who aims at a tree."

DON'T TAKE IT TO HEART.

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it a permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we but willing to furnish the wings;
So sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things.

How welcome the seeming,
Of looks that are beaming,
Whether one's wealthy or whether one's poor;
Eyes bright as a berry,
Cheeks red as a cherry,
The groan and the curse and the heartache can cure.

Resolved to be merry,
All worry to ferry
Across the tame waters that bid us forget,
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.
—Tinsleys Magazine.

FRONT seat of "democrat" occupied by farmer and small boy in kilt skirts from the city, back seat by farmer's wife and small boy's mother. Small boy had asked questions about everything and everybody they had passed thus far. Farmer, evidently unacquainted with the interrogative resources of a small boy, and thinking to satisfy him for once, pointed to a cozy farm house just coming in view, and said: "See that house? Well, the man who lives there does not own it nor the farm. They belong to his only brother in Oregon, who owns almost a township there and raises wheat. The brother has a wife, three sons and two daughters; his children all live with him and none of them are married. This man raises stock. He has no wife, nor children, nor sister. His mother keeps house for him, his father is dead." Fixing one eye with a look of—"now you are cornered, old fellow", on the small boy, he drew the other in a triumphant wink at the rear seat, when he was suddenly transfixed with the query, "Know where his gran'mover lives?"

MATER.

UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

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C. W. WENDTE, ALBERT WALKLEY.

CHARLES H. KERR, *Office Editor.*

Entered at the Post-Office, Chicago, as second-class matter.

CHICAGO, SATURDAY, NOVEMBER 28, 1885.

At the Monday noon meeting, Mr. Jones, leading, said that Amos, IX., 1-6, held a unity of movement longer than usual in Amos, who usually makes quick transitions and spends only a few lines at a time on one thought. He thought these lines held a kind of ante-Calvin Calvinism, a denunciation of punishment for simple vindictiveness, with no ultimate benefit to the punished. From this Mr. Blake dissented and said the last line of verse 4 meant to express simply disfavor and penalty as opposed to favor and happiness. Mr. Jones said that Amos shows in the last part of the chapter, as before in other places, his theological bias against Israel (the northern kingdom) because they set up holy places and shrines elsewhere than at Jerusalem. But this, another said, might very easily be pushed too far, and referred to Amos's denunciation against Judah in the beginning of the book. It is to be remembered that the luxury and looseness of the victorious northern kingdom, flushed with victory, gave Amos peculiar reason for his reproofs. Mr. Utter thought verses 1-4 one of the finest passages in Amos, both for expression and for thought. The thought, he said, was so complete and true as to be equivalent to our modern view of the inevitableness of punishment by natural law. Mr. Jones said Amos had little or no unity in this book; it is scrappy, and may be compared to many of Robertson's sermons, fine and lofty, but more like an assemblage of beautiful sayings than a continuous or developing discourse: to this Mr. Utter agreed, but Mr. Blake thought there was considerable unity in Amos, even if, as well might be, it were originally different discourses collected and arranged together.

A CORRESPONDENT in the Wisconsin *State Journal* indignantly and at great length resents the following

statement made by President Bascom in an address on "The Duty of the Christian Church Toward the Temperance Question". "The apostles, Christ himself, could not have dealt with this question of temperance as we can deal with it. The knowledge was not present; the experience of the world in wretchedness had not sufficiently accumulated; the time had not come." The correspondent is anxious to put nineteenth century issues into the first century; President Bascom, to apply first century inspirations and consecrations to nineteenth century standpoint. Which is the higher aim? To modernize Christ's surroundings is a poorer task than to Christianize modern civilization.

TOPEKA, KANS.—We have had a sale of fancy articles, without supper or objectionable devices, netting \$170. In addition to this we have over \$700 subscribed toward our church furnishing. We now need about seven hundred more to enable us to dedicate, fully furnished, with no debt save that to loan building fund. We have resolved not to turn our dedication service into an occasion for raising money for ourselves. If we take up any collection it will be a charity one—for the poor. The building is to be done in ten days. We shall furnish as the money comes in and dedicate as soon as fully furnished. The building is a means of grace—uniting and inspiring the people. The people with large churches and larger debts have been sighing and saying, "how sensible the Unitarians are to build a small pretty church." E. P.

THIS is the way a soliciting missionary addresses our Omaha apostle, all in return for a subscription of fifty cents. We print it in hopes that it will induce some of our eastern brethren who are ambitious of ecclesiastical promotion to come west:

TO HIS EMINENCE
THE REV. DR. W. E. COPELAND
PASTOR AND FREE CHRISTIAN BISHOP OF
CHRIST'S 1ST UNITARIAN CONGREGATIONAL CHURCH
OF THE NEW COVENANT OF UNITED FREE
CHRISTIAN BRETHREN AND FRIENDS,
OMAHA, NEB.

THE JOHNS HOPKINS UNIVERSITY at Baltimore, like the ancient seats of Cambridge and Oxford, has a publishing attachment. A series of papers on "American Municipal Government" is in course of publication, in which the city governments of Baltimore, Philadelphia, Chicago, St. Louis, San Francisco and New York are to be discussed. F. H. Hodder, of Cornell, is to expose the government of Chicago. These are to appear in monthly parts and may be obtained by addressing the institution as above.

MR. THAYER is awakening timely interest in Cincinnati by his sermons on "Civic Diseases". He suspects that the criminal classes govern Cincinnati. The root of the evil is the politician's theory that "offices are spoil". One remedy is to remember on election day that in Cincinnati there are no "republican streets, democratic sidewalks, greenback parks, or prohibition reservoirs".

NEBRASKA.—Seward and Hastings are both calling upon the resident bishop of Nebraska, Mr. Copeland, for the right minister. Let such a one apply.

INDIANA.—Kendalville wants week evening Unitarian lectures. Richmond promises a Unitarian club. The A. U. A. has sent Mr. Jennings a loan library. The hoosiers are to be heard from yet.

THE CZAR OF RUSSIA has issued an edict closing all the saloons in the empire. It's a good place to try prohibition, and if anybody can enforce a law against public sentiment, the czar of Russia ought to be able to do it.

JANESVILLE.—A daily paper says: "Among pulpit orators of our city none stand higher than Rev. J. Waite, of All Souls Church. We prophesy rapid growth for the church that has been fortunate enough to secure his services."

DENVER.—A union meeting of the pastors of this place was recently held in the parlors of Unity church to confer upon the Sunday closing question, and our friend Van Ness was made president of the association. Oh, irony of Fate! to think of a Unitarian presiding over a body of Calvinists, Lutherans, Baptists, etc. Would not Jonathan Edwards weep at such a sight!

SYRACUSE, N. Y.—The dedication of the new "May Memorial Church" took place on Tuesday, Oct. 20. The attendance was large, many being present from neighboring towns. Rev. Samuel May, Rev. F. Frothingham, Rev. Joseph May, Mr. Dupee of Boston, and others took part in the exercises. In the evening Rev. Robert Collyer preached upon the "Church of the Living God". Other exercises followed, in which Rev. Newton Mann and Rev. Thomas K. Beecher took part.

KEOKUK.—No church in our western fellowship contains a more remarkable list of early saints than the one at this place. The following has recently been placed on record by the Board of Trustees: "In memory of one who was a worthy co-worker with the names mentioned, so well known to so many of our western workers, the First Unitarian society of Keokuk, Iowa, deploras the death of Mrs. Kate Farrar Clark. She, though young and cut down in the prime of her usefulness, was one of the oldest members, standing by the cause of liberal religion with Leonard Whitney, C. H. Perry, E. H. Harrison, George Williams, Wm. Leighton, Dr. Freeman Knowles, Mrs. Martha Bowman, Mrs. Hodge, Mrs. Frances Felt and many more of blessed memory who have passed into rest. Standing for freedom, fellowship and character in religion, those of us who remain thank God for her presence and influence, and the wisdom of the counsel which she brought to our beloved Zion. She was ever at her place in our church. Her hand and purse and heart were ever open to sustain every benevolent aim. She was broad and catholic. When in our society meetings matters of vital importance were discussed, she aided older people by the wisdom of her suggestions. The society will miss her in all the work it may henceforth attempt to do. All will look

to her accustomed place, and find the seat vacant and the light extinguished, with sad hearts. We mourn the loss of our friend and sister, Mrs. Samuel M. Clark, and point to her lovely character, her zeal, her fidelity to duty, her unfailing belief in God, in all things good, true and beautiful, as priceless memories to us, and as worthy of all praise and imitation by those who are soon to take our places in the work of the world."

UNITY CHURCH INDUSTRIAL SCHOOL.—Last Saturday we visited this institution, where every day, except Sundays and alternate Mondays, from 9 A. M. to 4 P. M., girls under six are taught reading, singing and sewing. At six the ladies wisely push them into the public schools. Older girls are taught washing, ironing, cooking, mending, etc., not theoretically, but practically—the results demonstrable. We ate the bread—wheat, rye, graham; cake, pies, beef loaf, etc., all thoroughly relishable, I thought. Next time I want a good-sized beef loaf, instead of going into the kitchen superintending it, vexing Bridget with the extra work, I'll just send an order here. On inquiry I found they would gladly honor the order. Other housekeepers are welcome to the use of this hint—(Mrs. Goodrich, Unity Industrial School, 80 Elm street—a few days before hand, if possible). The building shows woman's thought all through first floor—reception, cloak and school-rooms, with convenient cupboards and closets. Second floor—matron's apartments and nursery, where babies are cared for during the day. They were not the typical "rosy child of toil" you read of, but the heavy babe of want, found in poverty—they were warm, comfortable and happy. The school-room was filled with little ones under six who seemed to enjoy their needle, thread and thimble quite as much as others do their kindergarden "gifts". What a moral force for the uplifting of these children that simple little steel instrument is made in the hands of these devout women. The basement,—coal, furnace room nicely finished, well warmed, lighted and cheery for a play room; cellar, laundry, kitchen, dining-room. Down here the older girls, many of whom are here only Saturdays, are taught "valuable lessons in economy, how to make palatable and nourishing dishes from broken food sent in. This food is given out to sick and needy in the families, and at noon to children in the school, whose mothers are away at work all day, or too poor to give them a substantial meal. In one case, at least, it has been found that a bowl of good, hot soup will save a man from whisky". This building is located in the worst locality on the North side. These brave women have worked on faithfully for the last ten years, with the usual discouragements from those they labor for. One would suppose all these things freely given would be gratefully received. But alas! One woman whose numerous progeny have contributed much work and worry, because the ladies refused to repair her domicile, indignantly asked, "Hav'n't I patronized yer school fur years?" Complaints come of "Them ladies a standin' by and the childer a doin' the work". However, they are working for posterity, which is necessarily a labor of faith and patience. Go see for yourselves. S. C. LL. J.

Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

The date on the address label indicates the time to which the subscription is paid.

Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

Subscribers are requested to note the expiration of their subscriptions and send in their renewal without waiting for a bill. No paper discontinued without an express order and payment of all arrearages.

Make checks payable to the order of Charles H. Kerr.

Contracts for Advertising in UNITY can be made by applying to Edwin Alden & Bro., Fifth and Vine streets, Cincinnati, or 140 Nassau street, New York City. Rate per line 8 cents. Electrotypes must be on metal.

THE MINISTERS' LENDING LIBRARY.

At the last meeting of the Ministers' Institute, held at Newport, the undersigned were appointed a committee to consider the plan of establishing a Ministers' Lending Library. The purpose of this library would be to provide for ministers in their homes access to the best contemporary literature interesting to the profession, at small cost.

We present the following scheme. Annual subscriptions from ministers will be received by the secretary of the committee, at three dollars each. If fifty ministers then subscribe, each subscriber can receive not less than ten books per year. These books will be sent by mail from the office of the *Unitarian Review*, now at No. 141 Franklin street, Boston, and are to be returned in the same manner at the expense of the subscriber. The committee will select the works to be purchased, but will welcome suggestions from subscribers.

We now invite subscriptions, which should be promptly sent in to the secretary. At least fifty subscriptions must be guaranteed before the library goes into operation.

F. G. PEABODY.

GRINDALL REYNOLDS.

N. P. GILMAN, Sec'y.

BOSTON, Oct. 8, 1885.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter; residence, 13 Twenty-second street. Service begins promptly at 10:45 A. M., Sunday-school promptly at 12:15. The Ladies' Industrial and Benevolent Society meets every Friday at 10 A. M. The Industrial school holds a Saturday morning session—teachers needed.

UNITY CHURCH, corner Dearborn avenue and Walton place. Services at 10:45, morning. Sunday, November 29, sermon by Rev. Charles W. Wendte. Sunday-school at 12:15. Teacher's meeting at 10:15 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. Services at 10:45, morning. Sunday, November 29, sermon by Rev. J. R. Effinger, State Missionary and Secretary of the Illinois Unitarian Conference. Teachers' meeting, Monday evening, November 30. Literary club, Tuesday evening, December 1.

ALL SOULS CHURCH, corner Oakwood boulevard and Ellis avenue. Minister, Rev. Jenkin Lloyd Jones; residence, 200 1/2 Thirty-seventh street. Sunday-school at 9:30 A. M. Service at 10:45 A. M., subject, "All Souls Are Mine." Monday evening at 8 P. M. the Romola section of the Unity Club will meet at the parsonage. Programme, papers on "Nello and his Customers" by H. P. Brown, "Savonarola" by S. J. Howard, "The Church and the Fratt" by Mrs. Gardner. Tuesday at 8 P. M. the evening class in the Philosophy Section meets at the same place, day class Wednesday 9:30 A. M. at Mrs. Perkins's 1343 Oakwood boulevard. Teachers' meeting, Friday evening 7:45 at parsonage.

UNION TEACHERS' MEETING, Monday noon, November 30, at the Channing Club Room, 135 Wabash avenue. Rev. Mr. Utter will lead.

BUILDING FUND

OF ALL SOULS CHURCH, CHICAGO.

Amount previously acknowledged	\$7,675 83
Amount received from Nov. 18 to Nov. 24	0,000 00
Amount which friends have meant to subscribe before this, but have simply neglected it: about	500 00
Amount which friends intend to subscribe sometime, but in postponement made the Thanksgiving turkey on their own and on others' tables a little less enjoyable; at least	1,000 00
Amount which the competent might give out of their abundance to the cause they believe in, without lessening their own comfort and prosperity, thus greatly adding to another's strength; say	1,500 00
Total	\$10,675 83

This amount not having been received the strain is prolonged, while we try to cheerfully sing,

"Then, welcome each rebuff
That turns earth's smoothness rough.
Each sting that bids nor sit nor stand, but go!
Be our joy three parts pain!
Strive, and hold cheap the strain:
Learn, nor account the pang; dare, never
grudge the throe!"

BOOKS RECEIVED.

All books sent us for review by publishers will be promptly acknowledged under this head and will receive as soon as practicable such further notice as the interests of our readers and the state of our columns may warrant.

The Ethics of George Eliot's Works. By John Crombie Brown. Philadelphia: George H. Buchanan & Co. Cloth, pp. 111.

Myrtilla Miner. By Ellen M. O'Connor. Boston: Houghton, Mifflin & Co. Cloth, pp. 129 \$1 09

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